

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

LOVE AND WISDOM.

In a former article I attempted to sketch the three distinct states or degrees that every Individual and the Race must pass through in progressive succession, to attain Perfect Manhood: 1st, The Infant or mere animal; 2d, The moral or mixed, or learning; and 3d, The Spiritual, or harmonic, perfect, or Divine Man. First. The Infant or animal is an age or state or degree of mere animal appetites, unerringly guided by Instinct, without variety, without choice; with no sense of Right or Wrong, of Duty, and attending Responsibility; with no freedom, with no virtue. This state corresponds to the first Age of the Race, enduring probably many thousand years, and to the myth of Adam in Eden. It precisely corresponds to the pre-existent state of all Spirits in Paradise, as described by some Revelations in Cahagnet, in Arnold of Poughkeepsie, purposing to be from the Spirit of Jesus, and others; a state of passive innocence, "knowing neither Good or Evil;" innocent, but having no virtue. The Second, or moral, is above the animal, having an idea of Right and Wrong, of Duty and Responsibility, with a power to choose one in preference to all other modes of action; with Freedom to Will in accordance with the most powerful motives acting upon his nature. The characteristic of this degree is the action of the Pceptive and Reflective Intellect; thus, directly, or indirectly through Faith in Parents and other Teachers, he learns, or begins to find out the relations existing between himself and objects surrounding him—well Things as Persons, which perception of relations constitutes Truth to him. The Infant or animal can by no possibility have such perceptions. Hence he is on a plane entirely discreted from the first. He has new Wants, new Propensities, new Feelings, and he has a vast variety of objects to supply all these new demands. Hence the necessity of learning relations and of using experience in deciding the choice or Will. All things begin in leaps and go on by successive increments till the thing or degree is complete, when it gives birth to an entirely distinct Thing or Degree of the same Thing. Hence, in this moral or learning stage, at first the sense and idea of Duty is extremely small, animal wants very largely preponderating and merely animal-motives influencing his will. As he grows, these less and less satisfy his needs; he is driven or attracted higher and higher by higher needs, requiring higher and less animal or sensual supplies, and with higher rewards or penalties in higher pleasures or deeper regrets or even remorse. Yet the moral is not an entire love of Goodness, Justice, and Truth. It is a battle between the fully formed animal man with his mere animal and sensual appetites and passions ending with self, and the gradually forming but not yet complete Spiritual man with his entire love of Spiritual Goods, such as Justice, Love, Beauty, Truth, Purity, all that God is and that has its Divine origin in and from him. The moral man, not yet entirely loving with all his nature these higher Goods, does not do good impulsively and from sheer love of such things, as the Infant loves its natural food, but he is influenced by Hope of Reward or by Fear of future Punishment, and thus made to choose the Right. Swedenborg calls this degree the Rational, which is the highest degree of morality below the True Spiritual, Complete Man. The mere animal looks only to self, but the moral man, being a discrete degree above the mere animal, never is so degraded as to regard self alone. It is a mixed animal and spiritual state; hence it regards self or others more or less, just in proportion to its development. No man living but what has some regard to making somebody else happy. Not the lowest sensualist is all an animal, but will now and then, at least, do an unselfish act. No! All God's children have something of His workmanship about them! But the moral man is virtuous only on account of this very temptation to gratify his lower or animal nature. Hence his very virtue arises and depends upon this very imperfection of his state of development. Hence the moral man, as long as he has any occasion to exercise self-denial, can not be the Grown, Developed man. No, he can not be the End of Manhood; much less is God a mere moral Being. But when the thorough conviction that "God is Infinite Love," descends from the Intellect into the Heart; when the appetites and passions of the lower man have been completely subordinated to the higher, loves of the Spiritual man, then the warfare is eternally ended. Where fierce Discord reigned and devastated, where contending elements struggled in long protracted tempests, now Harmony dwells with perennial songs of Joy and Praise. The Spiritual now purifies and interpenetrates the appetites and propensities of the Animal, which is the Basis and Continent of the spiritual man. Each fulfills its use in sweet harmony henceforth forever. With absolute Faith in God as Infinite Love, he dwells with Him. He sees Him everywhere. The world glows, transfigured with the Divine Love, and Wisdom, and Power, and Beauty everywhere present. His Life is a Song of Happiness and Gratitude. Whatever happens, he knows it to come from Infinite Love, and so he fears not, doubts not, but thanks God for all things. If he found himself

in Hell he would know that he was placed there by his Father's Infinite Love and would praise Him there. Now he knows his destiny, an eternal Life of Progression in all that makes God what He is. What to him is wealth, or fame, or power? What the pleasures of the animal and sensual man? What the trembling hopes and contests of virtue? He is no longer subject to temptation. He is far above the Dominion of Motives. He fears no Hell. He hopes for no Heaven from his deeds. His deeds of Love are his Heaven. The moment Reason discovers a Law of God, he flies to obey it as his highest good, not for what it will bring him, not from fear of punishment if he disobeys. All God's Laws he knows to be expressions of His Will; in other words, of His Wisdom and of His Love; so he earnestly strives to ascertain these Laws, and, when known, he loves to conform to them. His Will is ever to be one with his Father's Will. "Not mine, but thine be done," is his constant, most earnest aspiration. He is at one with God. Love (not the love of the animal man, which is mere appetite and passion) but Love places him at once and forever in his true Relation to God, and all persons and things. Now he no longer thinks of self, but forgets himself in the joy of imparting his abundance to others. He lives not in, but out of, himself. He lives "hid with Christ in God." He has had such a "living faith" in the true manhood of Jesus' Life that he has followed his example. He has loved and worshipped God for himself as Jesus did. He has been true to himself as Jesus was. He has resolved to be a man as Jesus was. He takes him for his "Elder Brother," and by his Divine Beauty of Life and Death he sees what man, by God's love, is forever capable of being; yes, destined, purposed to be. Christ symbolizes the spirit of "Love to God and Man." That formed in each heart is the Saviour, the real Redeemer, the Spirit that brings man to be "at one" with God. As such a spirit in the heart is the spirit of our "Elder Brother," it brings us into the society of Jesus in the spiritual world. Thus "God was in Jesus reconciling," not Him with his offending and guilty subjects, but "the world unto Himself." Thus in Jesus as in Perfected, Developed Humanity, the Human and Divine natures were united as they will be in all men, when we have become men. Thus man, beginning with our Elder Brother, is the "only begotten and well-beloved Son" of God. Such a Faith as this in the Divinity and meaning of Jesus is indeed a "Saving Faith." How overflowing with such spiritual truths is that best of all books, "the Book!" How the words of David, of Jesus, of John, of Paul come glowing home to the Spiritual man! He now understands them, while they were "foolishness" to the animal man, and must always be. They awaken echoes of harmonic tones in his soul. He aspires alone after God as his Peril for ever! He does not hate this world. He does not retire from its duties, its ills. No! This world of stars, and flowers, and Sons of God, becomes radiant with the Divine Love, and he rejoices to serve his neighbor. The more he can serve, the more use he thus fulfills. His Heaven is thus enlarged. His Heaven is in being of use; in thus serving, with wise love, his wife, his children, his parents, his relatives, his friends, his neighbors, his town, his state, his country, his world. He is thus really "highest in the kingdom of Heaven who is the real servant" of the most. So God, who is the servant of a universe, from seraphs to the microscopic insect in the air, is an Infinite Heaven. His Life is Heaven. Useful labor has a very "respectable" Parentage.

Such a true, complete, harmonic, Divine Man does not do right from any mere sense of duty and consequent obligation. Such notions never enter his heart. He does good because he loves to do good, because his nature, which was at first mere sensual appetite and passion, has now grown up, out of and above that, into real love, a nature of similar essence to God, who "is Love." Thus he is now Love, who before and at first was mere appetite and passion. Being, as Real Man, essentially Love, that is his whole Life; for Love is Life, and whatever the love of the man is, that is the life of that man. His Life, a completed man, being now Love, his Life is love toward the Infinite Mother, and to all Her children. He can no more will to sin than an infant could love aught but its mother's breast, or than God could will to do wrong. It is impossible for him; and hence it is no virtue in him to love what he can not help loving with all his nature. The same constitutional necessity to love and do good impels him that impels God.

To have an earnest, living aspiration after the Good, the True, and the Beautiful, is thus the Essence, the Soul of a Perfected, of a Redeemed Humanity. This Love is the Soul of the Absolute Religion that binds us to God and man. To have this earnest longing, this love, as the vital, impelling force, is one thing, and the essential thing to a man who would be more than a mere sensual animal man, and who would live a good, a true, and a beautiful life as a Spiritual Man, as a Son of God, as a Child of Love. But Love, of itself, is not sufficient. Love knows not the means, the method, the scientific knowledge of what is the Will of God, as expressed in the Laws of Nature. Love acts blindly without Wisdom to discover and reveal these Laws. Wisdom points out to Love how to answer its prayer for Justice, by showing what Equity is; for Truth, by discovering what is Truth. Wisdom listens

to the calls of Love, and provides, by its intuitive, and observing, and reflective operations, the sure, scientific means and way of gratifying Love. Looking over the human world, then, we see everywhere two great wants: 1st—Spiritual Love; 2d—Spiritual Wisdom. 1st. We wish to substitute the Love of Goodness, Truth, and Beauty for the sensual appetites and passions of the animal man. This is a problem, for the solution of which the second want, Wisdom, true knowledge, is necessary. It is being solved by our modern Reason discovers a Law of God, he flies to obey it as his highest good, not for what it will bring him, not from fear of punishment if he disobeys. All God's Laws he knows to be expressions of His Will; in other words, of His Wisdom and of His Love; so he earnestly strives to ascertain these Laws, and, when known, he loves to conform to them. His Will is ever to be one with his Father's Will. "Not mine, but thine be done," is his constant, most earnest aspiration. He is at one with God. Love (not the love of the animal man, which is mere appetite and passion) but Love places him at once and forever in his true Relation to God, and all persons and things. Now he no longer thinks of self, but forgets himself in the joy of imparting his abundance to others. He lives not in, but out of, himself. He lives "hid with Christ in God." He has had such a "living faith" in the true manhood of Jesus' Life that he has followed his example. He has loved and worshipped God for himself as Jesus did. He has been true to himself as Jesus was. He takes him for his "Elder Brother," and by his Divine Beauty of Life and Death he sees what man, by God's love, is forever capable of being; yes, destined, purposed to be. Christ symbolizes the spirit of "Love to God and Man." That formed in each heart is the Saviour, the real Redeemer, the Spirit that brings man to be "at one" with God. As such a spirit in the heart is the spirit of our "Elder Brother," it brings us into the society of Jesus in the spiritual world. Thus "God was in Jesus reconciling," not Him with his offending and guilty subjects, but "the world unto Himself." Thus in Jesus as in Perfected, Developed Humanity, the Human and Divine natures were united as they will be in all men, when we have become men. Thus man, beginning with our Elder Brother, is the "only begotten and well-beloved Son" of God. Such a Faith as this in the Divinity and meaning of Jesus is indeed a "Saving Faith." How overflowing with such spiritual truths is that best of all books, "the Book!" How the words of David, of Jesus, of John, of Paul come glowing home to the Spiritual man! He now understands them, while they were "foolishness" to the animal man, and must always be. They awaken echoes of harmonic tones in his soul. He aspires alone after God as his Peril for ever! He does not hate this world. He does not retire from its duties, its ills. No! This world of stars, and flowers, and Sons of God, becomes radiant with the Divine Love, and he rejoices to serve his neighbor. The more he can serve, the more use he thus fulfills. His Heaven is thus enlarged. His Heaven is in being of use; in thus serving, with wise love, his wife, his children, his parents, his relatives, his friends, his neighbors, his town, his state, his country, his world. He is thus really "highest in the kingdom of Heaven who is the real servant" of the most. So God, who is the servant of a universe, from seraphs to the microscopic insect in the air, is an Infinite Heaven. His Life is Heaven. Useful labor has a very "respectable" Parentage.

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upon that Immortal, diseases of body and of soul. Here, at this very point, in the exercise of the sexual passion, lies the great fountain of evil that crushes Humanity. Passion is either altogether mistaken for an inconceivably higher and different affection, or, if Love really existed in the beginning of the married life, the sexual passion has been so ignorantly abused by every body, that Love has died quite away, and only indifference, stimulated by base animal passion, blindly rushes upon the Creation of a Human Soul, which should be the work of noble Artists; to create it a soul of mere animal sensuality and of wrath instead of Love! How much need of Wisdom has Love, praying for the kingdom of Heaven, and yet busy creating kingdoms of Hell! In answer to this first question, how to substitute Harmonic-Love-Natures for Sensual-Wrath-Natures, by means of true Marriage, Davis, Nichols, Wright, and others are trying to discover for us a true, scientific solution. For my own part, I confess that the conclusions of friend Wright seem well founded in nature and to be true: that true Marriage is only true Love, and is possible only in the Spiritual Man; that Passion is a very different and lower thing than Love; that true Love is only possible between one true man and one true woman; that variety is possible in Passion and in imperfect men, but never in Love, which is Divine and Eternal, or in Perfected Man; that the Reproductive Element should be, and will be, in a true marriage of Love and Wisdom, expended, in such marriage, according to the wish and condition of the wife; and finally, only, for purposes of reproduction in new creations. These, I doubt not, are God's Laws of Marriage, expressions of His Will as to our Sexual Relations. If so, we to us if we heed them not! Hardly an "educated" man, even in the "science" of medicine, is aware of these physiological laws of the Reproductive Element—it's end, its laws, its uses, and abuses. This is the grand cause of evil in the world, as it is perpetually creating sensual, animal wrath-natures, instead of its being a perennial fountain of Health, Love, Harmony, of all that Love forever prays for. Love wishes to receive Bread from Heaven, but unwisely, ignorantly creates a serpent that repays the mother's protecting bosom by stings of death!

A second great source of evil, is the circumstances of poverty, utter want, of all wretched influences that surround the child in present society, after it is conceived, borne, and born into the world, and which make up its conditions. This, in fact, includes its education, which, from its Latin etymology, is at once seen to mean all the influences, from first to last, that educate, or draw out, develop, unfold the interior powers in the germ, and mold and modify the inherent nature more or less favorably or unfavorably, according to the situation of the child in more or less congenital influences. Plants require a soil congenial in qualities and situation for a healthy, normal growth. Plant them in unfavorable soil, or where the vitalizing light and heat of Heaven can not reach them, and their development results in imperfection, deformity, and monstrosity. Scientific agriculture is founded upon the truth of this principle, and it is equally true of animals and of man. Principles are eternal and universal. Love now, with streaming eyes, turns to Wisdom, and asks if the influences of situation and circumstances, now so powerfully pernicious to the child, are eternal, and forever to be the same? Is there no cause for the horrible poverty, with all its effects, that now crushes down so large a portion of God's children? Is Society indeed founded upon principles of truth, and of course to last forever as it now is; or is it founded upon a lie, which should be dragged into the sunlight, there to die of its very exposure? Which is first, Charity or Justice? Love solemnly calls upon Wisdom for an answer. If I withhold from my neighbor what Equity declares is his, and I thus rob him, and then, in his want, I offer him alms, do I not add insult to injury, and am I not guilty of a double offense? Love, yearning to bless, demands Justice, demands strict Equity, before Benevolence can be permitted to act. Love wants no robbery, afterward followed by charitable pittances. Love would die outright at such a "whited sepulcher." As society is at present constituted, it is for the interest of all men to buy as cheap and to sell as dear as possible; to pay the laborer as little as possible for his wages. It is for the interest of every one everywhere, and at all times, to look only to self and not to others; to seek, not the well-fare, but the ill-fare of our brother; to build up the selfish animal man at the expense of the true spiritual man, which society should foster and build up.

Society has its origin in human nature, as well as in the necessities of our situation. No man can produce all the variety of things which he needs, but has to exchange his own productions, which he does not need and others do, for what they also have produced that they need not, but which he does. Society, then, is founded upon Commerce. The laws which regulate prices, then, are the fundamental laws of Society. If those laws are not founded upon Justice, upon Equity, as a consequence, Injustice and Wrong is perpetually done, which must produce its fruits in Discords, Hatreds, Poverty, Starvation, Robbery, Murder, Drunkenness, Prostitution, Courts, Jails, Gibbets, HELL. But if these laws of price or exchange are founded upon eternal right and truth—upon Equity—it must also bear its fruits of Love, Harmony, Mutual Coopera-

wish to "do justly, and love mercy, and walk humbly before God?" Is there no supply for this great want of Love in a universe made and ruled by Infinite Perfection? A real true need for something that does not exist; a want without its abundant supply, can not occur in a world with Infinite Perfection for its Author and Ruler. It is a contradiction in principles. Suppose, now, some simple, entirely practicable Principle should be discovered and enounced, that would exactly determine, scientifically settle this question, and enable you and me and all men always to tell exactly what justice is, and what we would have an honest right to demand in all cases in our exchanges of labor. If you loved to do right; if you did not love to rob or prey upon your neighbor, as more open cannibals do, literally living upon his bones and flesh—yes, upon his very soul—would you not esteem that Principle as a "Pearl of great price?" Suppose, further, this Principle made it the actual interest of every man to watch over and promote his neighbor's welfare, and thus remove the present acting and existing Cause for all the Discords that at present make up our Dis-Society, and to substitute, for this Discord, Harmony and Cooperation in all things, would we not still more value such a Revelation? Suppose, again, that this Principle, if acted upon and made the Standard of Honesty, of Justice, of Rightness as the Basis of Society, should make the Rich a thousand-fold richer, but also made the poorest laborer just as rich, and thus destroy Poverty and all its horrid brood of evils, ignorance, degradation, temptations to crime and vice, want of all that is absolutely needed to develop and ennoble manhood, would you not be glad to know such a simple, practicable Principle, that would make all men so rich in all that is necessary to educate the child to a perfect manhood; to surround him from the moment of his conception with such conditions of Love, of Beauty, of Health, and Harmony, that he will be no longer "conceived in iniquity," but in Divine Love, nurtured, born, and educated from that moment with all that Love and Wisdom can contrive for his true normal growth to a Divine manhood? To all who love Truth and Justice, and who aspire with perpetual Prayer for God's Kingdom of Love and Wisdom, of Justice and Truth, and Beautiful Harmony to come on Earth, and for His Will to be done here "as in Heaven," I would say that such a Principle has been revealed and been long in the world; but, like its other Saviours, "the world has not known" it. Josiah Warren has enounced the true scientific standard of Honesty, of Justice, in the Principle that "Cost is the Limit of Price," that Burden for Burden is what Equity, what Absolute Religion forever demands; that she can ask no more, can receive no less; that, if you labor for me one hour, you are justly entitled to just one hour of my labor, if it is equally burdensome; more, if my labor is less irksome; less, if mine is more so than yours. Equity demands an equal amount of equally disagreeable or burdensome labor; no more, no less. If I labor for you one hour, and demand of you two hours of equally or more disagreeable labor, I rob you of one hour. I have no space to demonstrate the absolute truth of this simple Principle, or to illustrate its practical operations; but there is no necessity of my doing this, for in the two modest little books by Josiah Warren—on "Equitable Commerce and Practical Details," and the volume by Stephen Pearl Andrews on the "Science of Society"—this has been done far better than I could hope to do it. Who would be unable to send one dollar and a half and procure these works, which will make their way plain, and their "paths straight?" which will open the Heavens to their eyes?

With Spiritualism to set free the soul from its chains of Fear, and Doubt, and Materialism, and Atheism, and to bind man to God and to his brother by the Absolute Religion of Love; to show men their glorious Destiny of immortal Life, forever progressing in Love, and Wisdom, and Power, and thus opening our eyes to see a little of the Infinite Spirit of Goodness, Truth, and Beauty, and thus making all hearts love Him and aspire after Him as their End and Chief Good; to banish the Demon Fear, and to substitute glowing Love and childlike Faith in the human heart; with Wisdom to tell Love how to create children of Harmonic Love-Natures instead of Wrath-Natures; germs of Spiritual men instead of germs of sensual, animal men; and then, after begetting these Love-Natures in our children, with this simple Rule of Equity, that "Cost is always and forever the Limit of Price," to cut up by the roots and remove all the causes of Discord, Crime, Ignorance, and Degradation, and to surround these Love-Children with a society of abundance, and health, and harmony—a very Heaven on Earth; with Spiritualism, True Marriage, and True Society, founded on Equity, or "Cost the Limit of Price?" I see the way clear for the Exodus of poor enslaved Humanity out of its present Egypt into the Promised Land, with no Deserts in which to pass forty years of wandering, without struggle, without blood. Let me most earnestly press upon every man who longs to "do justly," to help along his poor, suffering, despoiled, enslaved brother, and thus to promote the Kingdom of God, the Reign of Love and Wisdom on Earth, to procure these books, full of gems of Good and of Truth; to read them and test them, "whether they be of God," so plain that a child intuitively feels their truth. There they will find Principles clearly seen by Intuition to be Eternal Truths, as much so as the axioms and postulates of Geometry, which, while they are radically, finally, revolutionary of all existing Institutions, are at the same time most conservative of them all, while existing necessities demonstrate their present temporary expediency, yet at the same time pointing out a plain, easy, practicable, and peaceful change from existing discords and clashing interests to a Reign of Real Christian Society!

To conclude, Love is thus seen to be the very soul of man as a Perfect, Harmonic, Divine Man—the very essence of the soul of the Being Himself. Love is the Man. Wisdom is Love, the soul, the man, seeing, knowing how to gain its end, how to give itself to its object. Wisdom is not something below, or above, or apart from Love, but is Love knowing. Love without Wisdom is impotent to be Love, but will be apt to prove folly and end in injury, not blessings, to its object. Wisdom is the Form or Body of Love. Love and Wisdom together are not yet complete; without action Love can not be Love; can not bless and give itself to others, as is its nature. Love desires to do good. Wisdom shows how it may be surely done. Then Will, or Love, the Soul, the Man, acting, does the good deed, and thus creating, Love becomes what it could not be before. Love desires. Wisdom points out the sure means and way for Love to take, and Will executes Love's desire. Love is the man himself, a Being whose substance or Real Nature is Love. Wisdom is the Body of Love, and Will is Love acting by means of that Body. A Soul and Body is nothing without Activity. Love is thus the Essential Man. Wisdom is his Eye, which Sees and Knows, and Will is his Hand, by which Love passes into Creation

and becomes Use. "These three are one." God is Love. His Form or Mode, as Love, is Wisdom, and He passes into Creation as Will, and becomes thus Infinite Use. All things exhibit necessarily the same trinity in their oneness of Essence, Form, and Use. Love is thus the Essence or Soul of Absolute Religion; but of itself it is nothing. True Wisdom or Knowledge is the Form of Absolute Religion; yet these two are nothing, because incomplete; but when Love, by means of Wisdom, passes in Action through Will into Absolute Use, then Love, Wisdom, and Will, united in that Act of Use, becomes a Reality; not a mere sentiment or thought, but a *Real Deed*. Actual Use, then, through Wisdom, and from Love, is *Absolute Religion*. Love, however Divine, by itself, is the Soul of True Religion, but not True Religion itself. You must pass through Wisdom into Will and Deed before it becomes True Religion. The True Religion is, then, being useful in every Relation; and, if we are really useful, it must result from some act, devised by Wisdom, to accomplish an End or Purpose of Love. Society is to the Race what the Body is to the Individual Man. In True, Perfect Society, then, Love must be its Essence or Soul. Love, taking the form of Equity, is the soul of the Grand Man as of the Individual. Equity is thus the Form or Mode by which True, Perfected Mankind must exist, and the Deeds, Labors, and General Industries of the Race will be the True Church, the True Religion of the Race, as they will all be the Creations of loving, wise Wills. Love will be the End or Purpose of all Industry. Wisdom or Knowledge tells Love how to accomplish her End without fail, and then Will executes, and the Love becomes a Deed, a Work, a Creation. Hence True Society takes the Spiritual Form of Heaven, as that is the Form of Love ultimate in Uses. Hence Heaven must be on Earth when True Society, whose soul is Equity, is seen. Hence Heaven is the True Home or Sphere of Love, both in each Perfected Man and a Perfected Humanity. Behold two crayon sketches of Man! Hang them up side by side. His Father is the Divine Spirit of the Universe, which He instituted as a means to create Man as his "only begotten and well-loved Son;" that Father's "new name is Love." He made him Love, to receive Him as his Eternal Portion; to pass an unending life of Love, of Wisdom, of Joy, and ever increasing Happiness and Use. Marriages of True Love and Wisdom here on earth, and their products, Love Children, Sons of Love, of God; and a Society founded on Equity, and becoming in very fact a Heaven on Earth. Behold the picture drawn by "Old Theology." Jehovah! what a horrible monster! What a Demon of ugliness to the human soul, which feared but could not love! An immortality of Rest, and singing hallelujahs of praise to this Shape of Fear, seated on His Throne, listening with satisfaction to the adulations of the few elect, and none with a sad thought of the vast multitudes who went down the inviting "broad and open way" that goes down to the Lake of Eternal Fires with all its inconceivable horrors! Law-made Marriages of Discord and Sensuality, with necessary products, selfish, animal children, and a Society where the "Long Arm of Robbery or the Long Head of Cunning" is its only Rule of honest Justice and Rightness; and, to end all, some strange Millennium of Saints, with a grand Pyrotechnic Display at the end of the last scene, peculiarly gratifying to the "Elect Saints." "Look on this Picture and on that."

CHAS. H. CRAGIN.

GEORGETOWN, D. C., Noe. 23, 1854.

TO LIVE AND LOVE.

To Live and Love! oh, God, are thy commands
To us thy creatures, and from these do spring
All things desired in heaven, whose arches ring
With strains of Life and Love from choral bands.

To Live and Love! A theme through I heaven's wide dome,
By angel-voices sung to music tones
That thrill the soul of every one that owns
God, who fills with Life their spirit-home.

To Live and Love! Charmed words, through ages long
Your spell shall bear my bounding heart away
From lower spheres to bright and perfect day,
When angel-life and angel-graces throng.

To Live and Love! Can Earth or Heaven assign
To man a nobler lot? Out Hail,
And every passion that doth self-inflame,
And fill with active Love the thirsty mind.

To Live and Love! No more shall sin display
Its hideous front against that potent spell;
Darkness and light can not together dwell—
So Error's night is lost in Love's bright ray.

To Live and Love! Thrice blessed the coming day,
When every heart that beats shall thrill with Love,
Instilled as breath of morn from Heaven above,
Till all of Life shall own its gentle sway.

To Live and Love! Oh, God, can mortal sound
The unfathomed depths that in those accents lie?
Or scan Love's shoreless sea, whose billows high
The heavenly realms encress in ceaseless round.

To Live and Love! Thos trembling stars which throw
On darkened earth their grateful light could tell
That throbbing hearts of Love within them dwell,
Who, Love, unstinted Love, on all bestow.

To Live and Love! Let my life be Love, while thought remains,
Not self alone or friends, but all whose souls
From God's immortal breath of life outroll,
Through the unbounded fields of His domains.

To Live and Love! When back to earth again
These trembling, tottering frames of flesh shall fall,
When mind shall soar to spheres beyond this ball.
On which it had its birth and growth, in vain

Shall it have lived unless that Life by Love
Is taught to win with kindness all its foes,
To soothe each his suffering brother in his woes,
And point the clouded mind to light above.

CINCINNATI, Noe. 17, 1854.

H. HERMAN.

SONNET.

BY D. G. SMITH.

If it be true, as people tell,
That spirits with us ever dwell,
And whisper in our hearts and ears
More than to common folks appears,
How happy is our earthly lot
To have about us friends forgot,
As well as those we so much prize,
And see around with mortal eyes.
But oh! how pleasant it must be
When we go hence, old friends to see,
And join with them in giving cheer
To those we loved and cherished here.
Oh, let us, then, while here we live,
Weigh well the thoughts that Spirits give.

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JANUARY 6, 1855.

TO CORRESPONDENTS.

We have received a communication signed CALVIN, containing interrogatories and strictures respecting our editorial leader, published in the *TELEGRAPH* of Nov. 15th, and entitled *Sectarianism Tried and Found Wanting*. We can not publish the contributions of anonymous writers, but if Calvin will endorse his strictures with his own proper name, we will give them the publicity he desires.

THE OLD YEAR AND THE NEW.

ANOTHER year has fulfilled its destiny. Out there, wrinkled and white-haired, on the last verge of December, it lies stark and stiff, with its thin hands folded on its breast, as it had died asking Heaven's forgiveness for the errors, and crimes, and miseries, that were its companions in life. Over its half-shrouded form the cold, gray skies of winter are its only canopy. With solemnly closed lips, it speaks no more but as a lessened memory, and its dull ear hears not the sharp moans of distress and sorrow, that were the music of its exit, nor the glad, festive voices that welcomed in the New Year. Dead, but not forgotten year! Nay, nor will it fade soon from the living record—from the memories of men. Over the world of common life it exercised the common dominion of the years. It saw joy and sorrow, pleasure and pain, forgiveness and bitter feud, like the years gone before. Hopes were born and blasted on its bosom; fears were evoked and dispelled; fortunes smiled and misfortunes frowned, just as in other and all years. But for the perverse spirit and criminal ambitions of men, it would have been a memorably prosperous year. There were disasters, indeed, by sea and land, but there was also a great halo of progress in good—a magnificent prophecy for coming years, but for—alas! but for red-handed war, straggling not for the liberties of nations, but to uphold rotten, robber dynasties and thrones. War! which in England's homes alone has draped the brows of eleven thousand widows with sable, and made mourning the domestic music of the old world.

The old year will be judged by the masses of mankind, by a few flaming landmarks. Its wars, pestilences, ocean-wrecks, and prostrate industry will be evoked in all memories, and the many will brand it a sad, calamitous, and wicked year. Yet, God overruled it—and is not God wiser than man? Who shall say what measure of love or wisdom led Him to shape the year as he did? Who perceive from God's attitude the soul and surface of all things, and judge and rule to higher issues for universal good? To human sense, a year may accomplish but an ill work—human sense sees not far, perceives not deeply, reasons not well to govern a universe or a world. The ill to us is the advantage to all. Time but the more exalts to the human mind the wisdom, the love, and the infinite power and goodness of God. He tries men and nations—and from trial only issues the shining metal of life—the enlightened, disciplined, and perfected human soul. There has been woful carnage on mortal battle-fields, but there has been a mightier and more triumphant struggle, during the old year, between the divine spirit in man and the despots of error and wrong—between immortal principles and tottering prejudices, sophistries, and conceits—between external truth and the gray falsehoods of caste and creed.

And the New Year, just brightly dawned, shall carry forward this struggle, waged so bravely through the year that lies dead yonder. To material, mortal legions, and elements, the earth-shaking war shall not be confined. The spirits of light, of righteousness, truth, and love, with silent, but shining and indestructible weapons, shall smite the front of evil, and win to the world of men a better brotherhood, a loftier faith, a purer and diviner spirit. There will be mourning in the path of spiritual conquest. The routed creed-men, and bigots—man's bitter foes—will wail over their broken and deserted altars; but the masses of mankind will rejoice. Victorious Truth will walk the earth with prouder step, and the gleam of her radiant banner will flash brighter than a sun-burst in the hearts and on the uplifted faces of men. To the just and true, the old year brought a high mission; the new year bears the standard of duty still—for man, the spiritual man, advances and rises with the years.

And nearest, and first, and holiest of the duties of that mission, is to relieve, enlighten, and make free—from want as well as error—whatever suffering fellow-being is nearest to our hand and door. This is the field in which every Spiritualist, every true man, is called to battle against misery, error, and wrong through all the new year. Oh, it is a noble field! To conquer the want, the sorrow, or the despair of a brother man—what victory so great, so brave as this? Never was the field so broad and fair, never the harvest so ripe. Here, in the lightening human woe, stalking so grim all around us, the Spiritualist can show the creed-man, the bigot, and the scoffer, that his faith is not fanciful nor idle, but the quicker to noble thought and deed of whatever is most human or most divine in man. Oh, if every Spiritualist will stand forth a true warrior for his faith now, nor fly the field until the victory be complete, this new year will be a happy one to thousands—perchance to millions of now sad hearts and homes. God grant that it may be thus.

STRICTURES ON MODERN SPIRITUALISM.

Our attention has been called to an article entitled "Modern Spiritualism," by JOHN WHITE, published in a recent number of the New York *Sunday Dispatch*, and we are requested to make it the subject of a few brief remarks. The writer does not deny the reality of existing intercourse between mortals and the spirits of the departed. On the contrary, he says it is well known to the intelligent—those whose genuine faith rests upon the basis of science—that the spiritual and natural worlds are in as full and perfect communion as the soul and body of man. These persons consider direct and open communications with individual Spirits as in no case either incredible or marvelous; "but they also know the reasons why every one who desires to be possessed of a sane mind should have nothing whatever to do with them. They know that all in the world of Spirits were once denizens of this world, and that their transit hence does not necessarily or in itself make them one whit better or wiser than they were here, and, consequently, that there are multitudes peopling the inner world who would leave no artful trick untried whereby they might achieve dominion over their fellow-beings, and reduce them to absolute vassalage." He thinks, therefore, that the primary delusion of the sect of Spiritualists is found in the

merely sensuous views they entertain concerning spiritual existence, sinking all the higher faculties of the mind into those of sense, and seeking spiritual instruction from without instead of from within themselves, and "in their looking backward, downward, and outward, instead of forward, upward, and inward, for instruction in whatsoever pertains to spiritual life."

It should be borne constantly in mind that the modern spiritual unfolding is *new*, and by the majority of its believers still very imperfectly understood, and that, withal, its facts and experiences have been extremely liable to fall into the possession of some persons of an enthusiastic and fanatical cast of mind, and thus to be made the occasion of extravagant and absurd claims and proceedings. Hence, what amount of truth or error may be involved in Mr. White's strictures, we do not at present take it upon ourselves to determine; yet we must at least emphatically demur to that portion of his remarks which *seemingly* tends to discourage that amount of open intercourse with Spirits which is requisite to convince men of its own reality, and to *phenomenally* teach the reasoning mind some of the prominent truths relating to the spirit-world and the various conditions of its inhabitants. It is no light thing that by this method of *Divine Revelation* multitudes have been rescued from the bondage of utter annihilationism, and that those who have faculties to perceive the bearings of facts, are, without necessarily placing any absolute reliance upon mere spiritifications as such, accumulating some priceless wisdom in respect to interior things, while, at the same time, the groveling impulses afforded by an existence limited to this world, have been exchanged for a new and altogether higher set of aspirations.

EFFECTS OF ETHER AND CHLOROFORM.

The Dentists of New York, Brooklyn, Williamsburg, and Jersey City have lately held two meetings at the Dental Academy in Bond Street, for the purpose of relating the facts of their experience in the administration of ether and chloroform for anaesthetic purposes. The exciting motive of these convocations was the recent trial and conviction of Dr. Beale, a Philadelphia dentist, for alleged improper liberties taken with a young lady while the latter was under the influence of chloroform, the testimony in the case being only that of the young lady herself, who spoke from the remembrance of her impressions while under the effects of the stimulant. The question particularly agitated was, whether such testimony should be considered valid in a Court of Justice, in the absence of corroborative evidence. Many facts were stated of a highly interesting nature, as showing the psychological hallucinations that are apt to take possession of persons while under the operation of these subtle stimulants. For instance, Dr. Main stated that after extracting three teeth of an etherized gentleman, the latter coolly demanded of him ten dollars. He thought he had been driving a chariot with four white horses, at the Hippodrome, and had beaten a span of black horses, and won ten dollars which he had bet. Another man, while under the influence of chloroform, thought he was driving a fast team, eating, smoking, and drinking. Another thought he had been locked up in the Tombs, and wanted the doctor to go his bail. A boy thought he was fishing; a lady thought she was planting flowers; and an Irish girl—a Catholic—pronounced her priest and her religion a humbug (this declaration must have been made at a lucid moment). While having eleven teeth extracted by Dr. Marvin, of Brooklyn, a lady, after having taken a large quantity of chloroform, screamed violently, and thought they were squeezing her head between the hinges of a gate, and that they afterward threw her among a drove of cattle, which tried to gore her to death with their horns. Dr. Griswold, of Williamsburg, stated that recently, after he had given ether to an athletic man, the owner of a distillery, the latter sprang up, and, with clenched fists, swore violently, and on returning to consciousness, stated that he thought he was in his distillery, and that one of the men had carelessly produced some derangement in the machinery, at which he became enraged. Dr. Rich said that a young lady, having a remarkably fine head of hair, thought, while under the influence of chloroform, that her brother, by whom she was attended, plucked out a quantity of her hair, and she persists in that impression to this day. A gentleman, under the same influence, thought he was in heaven, and described the glorious visions he saw there. Another man, under the hands of Dr. J. W. Smith, of Brooklyn, on recovering from the intoxication of chloroform, thought he had been in hell, and the idea took so firm a hold of him afterward that he could not dispel it, and he is now, in consequence, in the Lunatic Asylum!

A lady who had received chloroform from Dr. Smiley without any immediate unpleasant effect, got up on the same night and went, *en chemise*, to a fire in the neighborhood, and did good service in inciting the firemen to the performance of their duties. Several instances were also related in which amorous and other improper manifestations had been made by ladies while under the excitement, and in which they imagined that insults had been offered them, and could not be dissuaded from that impression after returning to their natural state. The impression pretty generally prevailed that Dr. Beale, the Philadelphia dentist above referred to, was very probably the victim of some such hallucination as the latter, and that he should not have been convicted by the testimony of the young lady alone; but no formal resolution to that effect was passed by the meeting.

We mention these facts principally on account of their interesting psychological and physiological bearings; but lest these statements should contribute to engender an unwarrantable prejudice against ether and chloroform, it is deemed proper to add that these are merely exceptional cases, selected from among hundreds in which the administration of those anaesthetics was attended with no unpleasant effects whatever.

HOW TO BECOME A MEDIUM.—Mr. W. A. R. Shaw, of Allamuchy, N. J., writes us craving our advice as to such proceedings on his part as may insure his becoming a good Spirit-medium. Some general rules, applicable to others as well as to himself, are, 1st, Don't be too anxious about your development, but consider that it will be "all right" whether your requests are granted or not. Anxiety is a positive condition of mind which is repellent to spiritual influence. 2d. Seat yourself at your table, about the same hour, if possible, on each day or evening, and in the same room, until the sittings grow monotonous and distasteful, and then make some change in them, or even suspend them for an evening or two. 3d. It would be better to have, if possible, two, or three congenial persons who believe in spiritual intercourse, to sit with you, and it would be better still that one or more of these should be a medium. Always sit with pen or pencil in your hand, and while preserving the most perfect passivity of body and mind, closely watch your mental impressions and the tendencies of the arm to move over your paper. If, after complying with these conditions in a dozen sittings, you find you are making no progress toward mediumship, you might as well suspend your operations until you have some distinct

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

NEW YORK CONFERENCE.

SESSION OF DEC. 26, 1854.

Mr. Partridge called on the friends present for any facts they may have witnessed of recent occurrence. Not having any to relate himself, he read the following circular which had been addressed to the *TELEGRAPH*, by Robert Owen. Mr. Partridge prefaced it by some remarks on the peculiar views of Mr. Owen, and of his conversion to Spiritualism from what is usually termed infidelity.

THE PERMANENT HAPPY EXISTENCE OF THE HUMAN RACE, OR THE COMING-OF-THE-MILLENNIUM IN 1855.

All governments, religious, classes, sects, and parties, in all countries, are invited to appoint and send delegates to a meeting to be held in the metropolis of the British Empire, on Monday, 14th May next, in St. Martin's Hall, to hear explained "Glad Tidings of Great Joy to all Mankind," which will include the principles and the plain and easy practice by which all governments may make, with the aid of their respective religions, every one from birth, good, intelligent, wise, united to all, and permanently prosperous and happy.

And, as a preliminary measure, the TRADES OF THIS METROPOLIS are invited to elect and send delegates to a meeting to be held in St. Martin's Hall, on Monday, January 1st, 1855, at 7 p.m., to have explained to them, that they may explain to their constituents in London, and to their fellow-workmen over Great Britain and Ireland, the course which they will be recommended to adopt at the Great Meeting of Universal Delegates to be held as stated on the 14th May, on which day will be declared a coming change in the condition of the human race, without revolution or violence, to be effected in peace, with order and wise foresight, and without injury to any one of any class in any country, but with high lasting benefit to all who shall from birth be placed within the new conditions.

Let all who shall attend these two meetings come in the spirit of pure charity for all men, and with a right good-will to aid and benefit them, regardless of their class, creed, country, or color.

There will be no deception or secrecy in these proceedings; but the whole will be conducted with "Truth without mystery, mixture of error, or fear of man." And the glory of this elevation of mankind to a new phase in their condition will be alone to the God of the Universe, who evidently worketh all things in regular progress for the ultimate good and happiness of man.

ROBERT OWEN.

London, 25th November, 1854.

A gentleman present related the facts of a circle which met on Wednesday evening last. Mr. Hume was the medium. When seated, the first thing noticed was an undulating motion of the table, which was followed by its being lifted entirely clear of the floor. This was repeated several times. Once or twice it was raised as high as the chins of the party sitting at it, the hands of every person in the room being upon the table. A guitar in its case standing in one corner of the room was heard to move, and on examination the end resting upon the floor was found to have moved several inches. Loud raps were heard in its vicinity while this was being done, and a closet door opening upon the room in which they were seated, was shut with some considerable force. The circle during these occurrences remained seated at the table, and some six or eight feet from where they took place. The guitar case was then unlocked by Mr. Hume, and the instrument placed under the table. In this position it was played upon repeatedly, not, to be sure, in the highest grade of the art, but with very fair average skill. The hands of the party during this performance were all upon the table in plain sight of every one. There was no chance for trick, the room being sufficiently light for all to see the exact position of every person and thing in the room. The guitar was then placed in the lap of every member of the circle in rotation. Each one took hold of the end presented, and held on until the instrument was removed by the invisible agency.

The table, the chairs in which they were seated, and the floor of the room were made each, in turn, to exhibit a tremulous motion, sensible to all. The large rocking-chair in which Mr. Hume was seated, was next rocked forcibly. Then, by direction through the alphabet, the whole party of ten persons, in rotation took the same chair, and were rocked in the same way. The application of the power was as though a person had hold of the upper part of the back of the chair with one hand, and the other on the arm. The application of the force at these points could be felt distinctly at every vibration; and the force necessary to produce them may be appreciated by stating that one day a man rushed up to the proprietor of a jack tree, threw himself upon the ground, and implored his forgiveness. On being questioned by the proprietor as to what was the matter, he said, "I was tempted, as I passed by at night, to take a jack from your tree. This was three days ago, and ever since I have been suffering unspeakable agony in my stomach. The spirit of the tree is upon me, and you alone can appear him." The proprietor immediately went through the ceremony of appealing the Spirit, and the sufferer was instantly relieved.

A QUAKER MEDIUM TWO HUNDRED YEARS AGO.—In Mr. Glanvil's "Sudiculus Triumphantus," published in 1682, there is, among other spiritual relations equally remarkable, an account of a neophyte in Quakerism, who appears to have been exercised in a manner quite similar to that in which some mediums are at "this day." At times his speech would be entirely taken away from him, and at others he would be forced to speak in a manner quite independent of, and even contrary to his own volition, while his muscular system would be controlled in a variety of ways as by a power foreign to himself. For the purpose of reclaiming him to the Church of England, from which he had recanted, the minister prayed with him, and at the conclusion of the petition he (the Quaker) was forced to exclaim, "Thine is the kingdom!" which he repeated over a hundred times. "Sometimes," says the narrator, "he was forced into extreme laughter, sometimes into singing, while his hands were usually employed in beating his breast. All of us who stood by could discern unusual heavings in his body. This dis temper in him did continue till toward the morning of the next day, and then the voice within him signified that it would leave him, bidding him to get upon his knees in order to that end, which he did, and then presently he had a perfect command of himself." The identity of this case, in all essential features, with many that are now occurring, will be seen at a glance; and the repetition of these phenomena in different ages of the world, proves that they are all referable to an established law, and not the result of the ever-varying caprices of man.

JOSEPHUS A SPIRITUALIST.—It appears that Josephus, the Jewish historian, was not unacquainted with Spiritual phenomena, such as are exemplified in some of their main features at the present day. Speaking of the wisdom of Solomon, he says, "God also enabled him to learn that skill which expels demons. . . . And he left behind him the manner of using exorcisms, by which they drive away demons so that they never return. And this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniac in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring, that had a root of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through the nostrils (a magnetic process). . . . And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had gone out of the man; and when this was done the skill and wisdom of Solomon was showed very manifestly." (See Jos. Ant. B. viii. : chap. ii. § 5.) We find in this latter sentence another parallelism to the movement of physical objects by Spirits at this day.

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ANOTHER "REMARKABLE COINCIDENCE."

WOXBUR, MASS., Dec. 20, 1854.

MESRS. PARTRIDGE AND BRITTAN:

—In the *TELEGRAPH* of Nov. 18, I perceive a letter in which is shown the exact coincidence between a communication received by me in Feb., 1854, purporting to have been from Sir John Franklin, and accounts from Dr. Rae, first published in the *Montreal Herald*—more than eight months afterward—on the 21st Oct., 1854. I send herewith a certificate from the proprietors of the New England Stereotype Foundry, proving that the plates of the "Epitome of Spirit Intercourse" were delivered to Bela Marsh on the 23d Sept., 1854, four weeks before the account was received from Montreal.

Yours truly, ALFRED CRIDGE.

BOSTON, Dec. 19, 1854.

TO WHOM IT MAY CONCERN:

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FACTS AND REMARKS.

GOLD MADE BY SPIRITS.—The following circumstance, incredible as it may appear to minds merely on the sensuous plane, was narrated to us by a well-known clergyman, who personally witnessed and carefully observed the occurrence, and whose testimony no one who knows him would think of questioning for a moment. The fact stated is specially commended to attention at this time, as tending to the solution of a question recently much agitated among New York Spiritualists, viz., whether interior substance can be externalized, rendered palpable to the senses, and endowed with weight, power of resistance, etc. The narrator stated to us that about three years ago he was at a spiritual circle in the city of Brooklyn, during the sitting of which, as if in answer to some queries which were agitating the minds of those present, a lock of hair was seen to stand upright upon the head of one of the company, and upon the lock were observed about twenty visible crystallizations, in the forms of octahedral prisms, bright and sparkling, and seeming to be solid gold. These particles were removed from the lock, closely inspected by the eye, and rubbed in the hand, and so great was their power of resistance under pressure that they left visible indentations in the hand, which indentations remained for some time. The Spirits, who, the meanwhile, kept constantly rapping through the medium, claimed that they had projected these particles from the internals of the atmosphere, where they had substantially existed. The crystals remained visible for about twelve minutes, when, after being duly inspected by the company, they suddenly dissolved and vanished.

SENSIBLE ODOR FROM SPIRITUAL SUBSTANCE.—In the month of January last a well-known medium, residing in this city, being at the house of a merchant in New Orleans, became interiorized, and saw and described a certain Spirit. The Spirit said that during his life in the body he had been a dealer in precious gums, spices, and perfumes. He bore in his hand a box of sandal wood, which he opened, and by an art known to Spirits, caused the room to be filled with a strong odor of camphor, perceptible to the external sense of smell by those present. The medium requested that the door of the room should be opened, which being done, the odor extended through the hall, ascended to the upper stories, and filled the house so that the domestics distinctly perceived it and spoke of it, though they knew nothing of what was going on in the room with the medium. We have the account of this circumstance from a well-known gentleman, who was a personal witness of the affair, and on whose testimony we can place the most entire reliance. This fact will also be perceived as having an emphatic significance in respect to the now agitated question, whether Spirits can, under certain circumstances, project substances from the interior into the exterior and sensible world.

TUTELAR SPIRITS AMONG THE HINDOOS.—It is said that the Hindoos on the Malabar coast have a custom of dedicating every tree or field of grain to some particular Spirit, and that said Spirit afterward is believed to take the same under his protection, and will punish the smallest that upon it either with illness or death. A writer on Hindoo customs and (so called) superstitions, mentions that one day a man rushed up to the proprietor of a jack tree, threw himself upon the ground, and implored his forgiveness. On being questioned by the proprietor as to what was the matter, he said, "I was tempted, as I passed by at night, to take a jack from your tree. This was three days ago, and ever since I have been suffering unspeakable agony in my stomach. The spirit of the tree is upon me, and you alone can appear him." The proprietor immediately went through the ceremony of appealing the Spirit, and the sufferer was instantly relieved.

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Original Communications.

ROUSSEAU.

T. L. HARRIS.

THE following description of the genius and spiritual mission of Rousseau, the most servile and passionate hater of despotism in the eighteenth century, is selected from the MSS. of the new and forthcoming "Lyric of the Golden Age." This poem, the most powerful and striking of the productions of its invisible authors, was finished a few days since, being a volume of over two hundred pages, and having occupied about forty hours in its delivery.

There was a Genius, hating hateful things,
And loving Virtue, as a lover clings.
Impure himself, unto some chaste sweet spirit.
This man from God a burning soul did 'herit—
Swift, eager, passionate, intensely strong
To joy and sorrow, and he moved among
The sons of Time a meteor mid pale lamps,
His brightness vailed in loathsome grave-yards—
Exhaling from corruption. Oh! the clo—
Where violets bloom than he was happier far,
And he went wailing, like some falling star,
Companionless, heart-broken after God.

God loved him in his errors, and he sent
Three mighty men from heaven, who, in the tent
Of mortal sorrow, thrilled his mind asleep,
In trances lifting him where angels keep
Their solemn vigils o'er humanity.

This was Rousseau, the dreamer of strange dreams.
Sweet Clares! oft he turned to noblest themes
And thy shades; and when, in later years,
He won a name, his agonies, and tears,
And hopes, and expectations, and despairs.
Wild minstries, and secret burning prayers,
His solemn midnights, his delicious mornings,
His mockeries and his jests, his dim forewarnings
And prophecies, all took through speech new birth.
His three-fold thought, outspoken, thence became
Sweet sunshine, cheering dew, and scouring flame.
A million murdered heretics, white sown
In calmed ashes, and o'er Europe strown,
Made him their wild avenger. It was he
Who whispered thy great name, O Liberty!

With his own heart communing, awed and still.
He knew not how that name ere long should fill
Mankind with hope and desots with dismay.
As forked lightning harmlessly that play
Around the cottage roof, but strike the spire,
And change the fortress to a funeral pyre,
Fell his swift thought; it broke the enslaving charms.
That numbed mankind; it shook with fierce alarms
The settled ease of nations. Hollow groans
Were heard reverberating under thrones;
Old dungeons prebaching with stony lips to men.

"Better," he spoke, "to share the lion's den,
Go clad in skins, and grasp the savage lance,
Than wear gay robes and in the minute dance.
Better to feed on Nature's simple fare
Than feast where slaves the kingly board prepare.
Better wear Indian costume, far, and rule
O'er worlds of thought, than be the Tyrant's tool,
Fettered in velvets, manacled in lace,
And eating dust to win a lackey's place.
Better go houseless, featureless, and free,
Than palace-lived, to erouch the fawning knee.
And better, better far, to worship heaven
'Mid the magnificence of morn and even,
When stars their burning chariots drive through space,
When Nature mirrors back her Author's face;
When, with cathedral voices, grand and high,
The storms and seas chant praises to the sky;
Learn of the flowers their lesson; from the dust
Of graves extract the solemn words of trust;
In the deep heart find God, and breathe the prayer
Of penitence and faith through midnight air;
Commune with Deity when he unvis—

His face in lightnings and his breath in gales;
Find Pentecostal flames in morning light,
Baptismal waters in the dew of night,
Than worship where an impious priest pretends
That God through wafer and through wine descends,
And eats the God he makes, and weeps his lips
In Deity's red blood." The dark eclipse
Of doubt lay on him, but in heart he tried
Religious forms by Jesus crucified.
Finding priests recreant, perfidious, base, and vain,
He turned to Nature's ancient lore again.

SACRED TRADITION.

MESSRS. PARTRIDGE AND BRITTAN:

AS I spoke, in the communication you recently published in the SPIRITUAL TELEGRAPH from me, of a work I had published upon some books of the Bible under the title of "A Peep into Sacred Tradition," and many have written me for it, I think it would be more satisfactory to your readers to have a brief view of the contents of the work before they send for it; therefore permit me, if you please, to say to them, through your columns, that I have endeavored in that work to show that the astonishing progression of the human mind in things temporal (the arts, sciences, and affections of life) indicate a corresponding progression in things spiritual; and that God, being unchangeable, rules by unchangeable laws; and that those laws, flowing out from the fullness of his love, always required what they now require; viz., that man, with that love that "worketh no ill to his neighbor," should be kind to all his fellow-creatures; and, therefore, that the warlike and revolting features of the old Jewish accounts of cruel works done by that God who "is love," clash with the enlightened common sense of man; and as they are at war with the kind and amiable spirit of the Gospel, progressing Spiritualists should cease to ascribe to them the dignified title of the Word of God. To sustain this position, I have shown that the history of God's throwing down the walls of Jericho, and prompting Joshua to murder the people, was written by an unknown author centuries after the pretended events; and that the hidden writer, who gave neither his name, nor the age or period of time in which he lived, claimed inspiration and referred to no history to support his tale of such a monstrous absurdity. And I have shown that for the truth of his story, that the sun and moon stood still for the unworthy purposes that Joshua and his soldiers might be "avenged of their enemies," he relied upon the airy flight of the soaring imagination and lively fancy of a gifted poet who lived more than five hundred years after Joshua was dead; but that, as the work related marvels about the wondrous deeds of their ancient ancestors, at time rolled on, Jewish tradition sanctified the story; and ultimately an ecclesiastical council baptized it the Word of God.

And I have taken David, the Jewish king, who is said to have been a man after God's own heart, and shown that according to the Bible he was the most flinty tyrant in hard-hearted unrelenting cruelty that ever found a place in the pages of history. In giving his character, I have said nothing about Uriah and his wife, for that he said to have repented of, but I have taken things in which the Bible justifies him, and shown that he was one of the worst of men.

I have also reviewed eighteen chapters of the books of Kings and Chronicles, and shown that they contain thirty contradictions and false assertions, and should not therefore be called the Word of God.

The work contains other things also, too numerous to mention. My object in writing it was to induce people to distinguish between the good and the bad in the Bible; and while they received the one with joy, to reject the other without hesitation; and to vindicate the

slanderous character of the blessed Creator; and lead on the inquiring mind, from the darkening influence of Jewish errors, to contemplate with unalloyed pleasure, the kind and equal ways of the lovely Governor of the universe; and see, admire, love, and obey the delightful laws of our being.

In my view, the whole Biblical question looks as clear as noon-day. The common spiritual teaching, which draws the listener from many things in the Bible, as human errors, to the adorable Creator as a universal Father and lovely friend, and to his admirable works as a vast volume of un

Interesting Miscellany.

PHYSICO-PSYCHOLOGICAL INFLUENCES.

BY WILLIAM FISHBOUGH.

The distributions and associations of the forms and organisms which compose the sum total of created being, observe the law of adaptation both as to exterior and interior properties. We may everywhere find exemplifications of this fact, more or less conspicuous, in the lower kingdoms of nature as well as in the human world. Thus the vegetation indigenous to any particular climate or locality always bears a relation to the temperature, soil, and moisture prevalent in that locality. The mountains of tropical regions, which rise from a realm of perpetual summer to an altitude of eternal snow, are clothed at their different elevations by different genera and species of plants, adapted to all the variations of temperature, from the tropic to the arctic. An artificial transplantation of any of these vegetable forms is either fatal to the latter, or else causes in it a gradual change of constitution until it is fully adapted to its new condition. Plants sometimes manifest a marvelous instinct, which may almost be called intelligence, in making the most of the circumstances in which they are placed. For instance, transplant a rose-bush, grape-vine, or almost any other vegetable form, into a spot where it is on the one side approached by moist and rich, and on the other by a hard, dry, and sterile, soil. For a short time the roots will put forth almost equally in all directions; but, as if growing wise to the instincts of plants in discriminating, by the course of their roots, between the soil that is best and that which is least adapted to their nutrition, they seem to themselves an appropriate clime throughout the changing seasons; to the attractions of the humble tortoise, whereby it was repeatedly brought back to its food in the garden after repeated ejected, and without regard to this established law of adaptation; and whoever commits this violence may expect to pay the penalty in a deformed life, an unhealthy body, and a dwarfed and stunted soul.

If I am asked how we are to find the conditions and associations best adapted to our various constitutions, I would, for an answer, again point to the instincts of plants in discriminating, by the course of their roots, between the soil that is best and that which is least adapted to their nutrition; it is manifestly in violence of the divine order of things, as illustrated by the universal analogies of nature, for a human being to rush at random into any situation, or set of associations, which may present itself, and without regard to this established law of adaptation; and whoever commits this violence may expect to pay the penalty in a deformed life, an unhealthy body, and a dwarfed and stunted soul.

LAIRD SUNDERLAND would invite the attention of *INVALIDS*, and all *sick of disease*, to his New and successful Method of *Healing* by *NUTRITION* without drugs. The desire for *Opium*, *Tobacco*, and *Intoxication* destroyed, the *Stomach*, *restored*, and every *Form of Disease*, especially of the *Stomach*, Liver, Bowels, "impurities of the Blood," and "Nervous Complaints," radically CURED by *Nutrition* without a particle of medicine!

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The *Lily Wreath* will be printed in a superior manner, equal to that of the finest annuals, bound in rich and durable binding, and in every way made in typographical and mechanical appearance in keeping with the intrinsic value of its contents.

Dealers and others can address PARTRIDGE & BRITTON, New York.

—

STEREOTYPED.—The religious features of our Thanksgivings are fast departing, and but little of their puritanical character remains except the issuing of the Governor's proclamations. These are generally such pious shams, that public sentiment barely tolerates them even now, and will, ere long, insist upon some amendments in their phrasology.

We learn that some of those *clergymen* who are so eccentric as to labor for reforms outside of church organizations, some who consider it more honorable to be men than to be ministers, like Ward Beecher, for instance, called together quite large audiences Thanksgiving Day, and fed them with nourishing intellectual and spiritual food. But Beecher, Parker, Higginson, and men of that stamp, don't pretend to worship on such days, but only to drive a few pieces of counterfeit coin out of circulation.—R. L. Freeman.

WRITING ALL WAYS.—Mr. H. Steel, writing us from Painesville, Ohio, mentions that a medium residing in his family, writes under Spiritual influence with great rapidity, making his letters upside down, and from left to right, and perfectly legible. "She also not unfrequently writes in a perfectly circular form without moving the paper."

A FOP, who admires his person in a glass, soon enters into a resolution of inking his fortune by it, not questioning but every woman that falls in his way will do him as much justice as himself.—Hughes.

aches and pains, or perceived the mental idiosyncrasies, or even the very thoughts of persons present with them, before any exterior indications of the same have been given. Not only so, but man's magnetic sphere (which contains all the life-qualities of himself) is capable of being impressed on every thing that he handles, and that, too, in such a degree as to be clearly perceived by a person of acute sensibilities. Innumerable proofs of this fact have of late years been developed in the phenomena of so-called "psychometry," which consist in the accurate discernment of the character of a person by holding in the hand his autograph, or a letter written by him.

In the light of the foregoing facts (and facts they certainly can be proved to be), our location, circumstances, employments, and associations in life assume an importance which few persons have hitherto attached to them. To each person there is a sphere of life that is most, and one which is least, congenial and adapted to health, and the removal both of body and soul; and one of the first laws of our nature requires us to seek diligently, until we find that sphere which is best adapted to the peculiarities of our physical, intellectual, and affectional natures. It is manifestly in violence of the divine order of things, as illustrated by the universal analogies of nature, for a human being to rush at random into any situation, or set of associations, which may present itself, and without regard to this established law of adaptation; and whoever commits this violence may expect to pay the penalty in a deformed life, an unhealthy body, and a dwarfed and stunted soul.

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SPECIAL NOTICES.

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The meetings of the Harmonial Association of Philadelphia are held every Sunday a

at the Sansom Street Hall, commencing at half-past 10 A.M., and half-past 7 P.M.

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A CARD.

Professor J. W. Marks and lady (Mrs. B. G. Bushnell), have left the city for

their residence in Wyoming Co., to spend the winter. Persons desiring examinations

and prescriptions through Clairvoyant, will receive prompt attention, by addressing them, post paid, at Yorkshire, New York.

—

NEW MONTHLY MAGAZINE:

THE INDEX.

Devoted to Spiritual Philosophy and Practical Reform.

THE INDEX will be published on Monday, the 15th of January, 1853, and on the

third Monday of each succeeding month, by THOMAS PRICE, No. 63 Dock Street Philadelphia.

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contained in the Pick until finished, and then a copy will be sent free to every

subscribers who shall be upon our mail list. Each yearly subscriber to the Pick

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